A

SERMON

Preach'd before

Oliver Cromwell Protector,

AT

Hampton Court Chappel, *Anno* 1655.

By JAMES THOMPSON, *Minister of that Parish.*

WITH AN

EPISTLE Dedicatory design'd by his WIDOW.

LONDON,

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TO THE

RIGHT HONOURABLE

William Earl of *Bedford*,

Baron of *THORNHAW*,

KNIGHT of the moſt NOBLE ORDER of the *GARTER*,

And one of the LORDS of His Majeſties moſt Honourable PRIVY-COUNCIL.

RIGHT HONOURABIE,

IT was my Dear Husband's Ambition to have preſented your Lordſhips with ſomething that might have been worthy your Acceptance, but it pleaſed Almighty God to prevent that by putting a Period to the courſe of his Life; and ſince his Death, I have been prevailed with by ſome, whom I much Eſteem, to commit theſe Papers to the Preſs, the which I have preſumed to preſent to his moſt Noble Patron and Benefactor, moſt humbly begging your favourable Acceptance: I doubt not but there are many who have taſted of your Lordſhips Bounty, that are able to erect fair Monuments of their Gratitude, now this cannot be ex-

pected from me, but yet when I conſider how kindly the Widdow's Mites in the Goſpel were taken by our Saviour, who affirmed that ſhe had caſt in more than all they that had caſt into the Treaſury, inaſmuch as they had caſt in of their Abundance, but ſhe of her Penury had caſt in all that ſhe had; And it is Storied of that Renowned Perſian *Monarch, who was preſented by his Nobles, with many Rich and Magnificent Gifts, which a poor Man obſerving, and having a Mind replete with no leſs Love and Loyalty than they, but wanting the Means wherewith to expreſs it, it is ſaid, he took up two Hands-full of Water, and bringing it to the King;* Great Prince *(ſaid he)* ſeeing I have no better Preſent to make you, I moſt humbly beſeech you to accept of this, *and that poor Preſent of his was graciouſly accepted by that generous Prince. By theſe Examples, I ſay, we may perceive that the greateſt Minds diſdain not to accept of the ſmalleſt Matters where greater are wanting; and this encourageth me to hope that your Lordſhip will vouchſafe to accept of this ſmall Preſent, as a Teſtimony of that Honour that I bear to you and your noble Family. Now, that Chriſt Jeſus, (the Lord of Lords, and Prince of Princes) may bleſs your Lordſhip, and your moſt Noble and Pious Conſort, together with the hopeful Branches of your Honourable Family, with increaſe of all Grace, true Honour and Felicity here; and with a Crown of everlaſting Bliſs and Glory hereafter, is the Prayer of*

Your Honour's moſt Humble

and devoted Servant,

ANNE THOMPSON.

A SERMON

Preach'd before

Oliver Cromwell, &c.

Proverbs xxix. *ver.* ii.

When the Righteous are in Authority the People Rejoyce, but when the Wicked bear Rule, the People Mourn.

THEY that live in Kings Houſes, as they uſe to wear ſoft Rayment, (according to the Saying of the Evangeliſt) and do live delicate Lives, ſwimming in Eaſe, Pleaſure, and the plentiful Fulneſs of all Sublimary Enjoyments, therein ſporting themſelves like the Swans in the ſwift gliding Stream, ſo likewiſe they uſually have nice and delicate Fancies, delighting rather in ſuch Notions

Notions as may tickle the Ear, than that which may affect the Heart, and convince the Conſcience: Hence it was that good *Micaiah* could not find aceeptance in the Days of *Ahab*, and that *Elias* the Prophet was called, The Troubler of *Iſrael*, and *Amos* was ſlander'd as Guilty of Conſpiracy, becauſe they Preach'd the Truth impartially in the Name of the Lord: The like Entertainment had St. *John* the Baptiſt with *Herod*, for ſpeaking againſt his *Herodias dilectum delictum*; ſuch had St. *Chryſoſtom* from *Eudoxia* the Empreſs; they and many others have found that old Saying too true, *Veritas odium parit*, *Impartial Truth finds many Enemies, few Friends*; 'Tho few, yet ſome there have been, who like *David* have ſaid, *Let the Righteous ſmite me and it ſhall be a kindneſs, let him reprove me, it ſhall be as an excellent Oyl:* Sound Truths pleaſe Wiſe Men more than Pompous Flouriſhes; therefore, ſaith the Apoſtle, *I come not to you with enticing Words, with excellency of Speech of Man's Wiſdom, but in the Demonſtration of the Spirit, and with Power*; with ſuch faithful plainneſs as this do I this Day preſent unto you theſe Words, which were ſpoken by the Wiſeſt of Men, and Greateſt of Princes,

2 *Chron.* 13. 25. 1 *Kings* 18. 17. 18.

When the Righteous are in Authority the People rejoyce, but when the Wicked bear Rule, the People mourn.

Which Speech of *Solomons*, like a certain Herb of *Arabia*, yieldeth both Honey and Aloes, γλυκυπικρον, Sweet and Bitter, Sweet in the beginning, *When the righteous are in Authority, the people rejoyce*, Bitter in the concluſion, *When the wicked bear rule, the people mourn.*

To begin therefore with the firſt, which ſheweth the Happineſs of a People in a good Governour, *When the Righteous are in Authority*, there is the Suppoſition, *the People rejoyce*, there is the Poſition.

Righteous in Authority! a welcome meeting, this wherever it is, and an Auſpicious Conjunction; it is ſo in my Text; *What God then hath ſo joined together, let no man put aſunder*; Righteous and Authority are not only conſiſtent each with other, but alſo very ſuitably conſonant,

nant, happily prognosticating much Felicity to all that shall live under such a desirable Aspect; which sufficiently appeareth, by the Glorious Times which the *Jews* had under the Reign of *Moses*, *Joshua*, *Samuel*, *David*, *Josias*, and others that Ruled in Righteousness, and Administred Judgment in Uprightness, such are promised as a great Blessing in *Esa.* 2. 25. *I will restore your Judges as at the first, and your Counsellors as at the beginning.* The Truth of this Proposition will be further evident by considering,

First, the Essential Properties,
Secondly, The Royal Actings } of a good Governour.

For the *First*, his Essential Properties, we need look no further then that of *Jethro* to *Moses*, *Exod.* 18. 21. *Thou shalt provide able Men fearing God; Men of Truth, hating Covetousness.* First, able Men, able, not so much for Strength of Body, as in Abilities of the Mind, of able Parts, of good Wit and Dexterity, able in Knowledge, Understanding and Wisdom, able in the Knowledge of God the Supreme over all, able in the Knowledge of themselves Mortal Worms, Crowned Sinners; able in the Knowledge of Human Affairs, able in the Knowledge of Religion, and the Laws of God and Man, whereby they may conduct themselves and those which are under them, in the way of Righteousness, according to the Mind of God, not leaving it to every Man to do what seemeth right in his own Eyes, as it was in those days when there was no King in *Israel*, *Exod.* 18. 19, 20. *Thou shalt teach them Ordinances and Laws, and shew them the way wherein they must walk, and the work which they must do.* *Deut.* 17. 18, 19, 20.

This Wisdom and Knowledge is very necessary, for it is the very Eye of the Soul and the Light of it, it is the Helm of Reason, Life's Guardian, and Man's Glory. The great World without the Sun were no better than a large Dungeon, so Man, that Microcosm, without Wisdom, what is he but *Ignus Fatuus*, or a blazing Comet?

Comet? Wisdom is the τὸ πάγχρηστον, profitable for all Things, for Political, Domestical, and Military Undertakings; therefore the *Indians* (saith *Cassius* in his Hieroglyphicks) were wont to take Fire from the Alter *Mithra*, *i. e.* the Sun, and with great Joy carry it before their Kings; this Fire, he saith, is Heavenly Wisdom, and the Sun signifyeth God, the Alter the Church. True Wisdom from God by his Church going before as a shining Light proveth always joyfully Auspitious. But as they must be able in Wisdom, so they must in Fortitude too, of undaunted Courage and Resolution, that they may grapple with Difficulties, repel Assaults, bear the Heat and Burden of the Day; for as Nerves and Sinews are to the Body, so is Fortitude to the Mind without this, like *Reuben*, it is unstable as Water, and cannot excel: They should be able for Worth and Honour too: And in Dignity and Riches, otherwise they will poll the Flock to cloath themselves; therefore, *Solomon* saith, *Blessed art thou, O Land, when thy King is the Son of Nobles.*

1 Jos. 9.

Eccl. 10. 17.

The Second Property, They must be Men fearing God, fearing to offend him, or to do any thing without Warrant from him; this Holy Fear is the Foundation and Nurse of Vertues, by the Fear of the Lord Men depart from Evil; it is good therefore to intermingle it in all Imployments and Conditions, to Rejoyce with Fear, to feed with Fear, to Rule and Judge with Fear, to pass the whole Time of our Sojourning in Fear; Great Men especially have need of it; seeing that by reason of their Might and Forces they do set themselves above the Fear of Mortals; what Wrong and Impiety will they not commit, contrary to all Obligations, if they be not possest with the Fear of God; but where that is, it will keep the Mind in an even poise towards God and Man; thus it was with good *Nehemiah*, *Nehem.* 5. 15. whereas other Men did thus and thus Tyrannically and Wickedly (says he) *so did not I, because of the Fear of my God*, I caused them to make Restitution of Lands and Goods which had been taken away, this I did, *because of the Fear of my God*: This was the happy product of a Holy Fear; and thus

Non tollitur peccatum, nisi restituatur ablatum. Aug.

to fear, to fear Sin out of a Love to Vertue, which is *Timor Filialis* (as *Aquinas* hinteth) is a diſpoſition ſuitable for the moſt Heroick Spirit, it is no Cowardiſe but Valour thus to fear God and eſchew Evil; it is an Honour even for Kings thus to be Servants to the moſt High, *the King of Kings*, and to ſerve with Fear, it is *monimentum*, *munimentum*, *ornamentum*, a faithful Moniter, a ſecure Guard, a glorious Ornament, a greater Ornament than a Crown of Gold, or a Scarlet Robe, as *David* found by Experience the Benefit of it in that Caſe of *Saul* the King of *Iſrael*, whom when he had caught at an apparent Advantage, and was ſollicited to cut him off after he had ſuffered ſo much by him, had been hunted like an Owl in the Deſart, and a Pellican in the Wilderneſs, his Soldiers urged him vehemently to deſtroy his Life, yet being overawed with the fear of God, he durſt not do it, no nor yet ſuffer them to do it, whereby to make themſelves guilty of Regicide; *The Lord forbid that I ſhould ſtretch forth my hand againſt him, ſeeing he is the Lord's Anointed; the Lord forbid that I ſhould do this thing to my Maſter, the Anointed of the Lord*; yea, tho' *Saul* was rejected of God, tho' he had ſhed much innocent Blood, had Slain Fourſcore and Five of the Prieſts of the Lord in one Day, and tho' Providence (ſo much pleaded amongſt us) ſeemed ſo clear for *David* againſt him, tho' *David* was in continual Fear of his Life, by reaſon of him, tho' the Cauſe of God, the Reformation and Wellfare of the Church depended upon it, tho' Neceſſity and Self-Preſervation (the great Pleas now for irregular Actings) did all concur together, yet he durſt not ſtretch forth his Hand *againſt the Lord's Anointed*; and when afterwards he did but cut off a Skirt of his Garment, not a Member from his Body, not his Head from his Shoulders, for this his Heart ſmote him, and he ſaid furthermore, *Who can ſtretch forth his hand againſt the Lord's Anointed and be guiltleſs?* 1 Sam: 24. 5. 8. 7.

The *Third* Property of good Governours; They are to be Men of Truth, there is Speculative Truth, and Practial Truth, *Veritas Doctrinæ*, Truth of Doctrine,

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Veritas Vitæ, Truth of Life and Practice: When the Converſation is framed according to the Rule of Truth; *Veritas Juſtitiæ*, Truth of Juſtice and Righteouſneſs; A ſettled Will to do right in every thing to all Men. Sometimes Truth is oppoſed to Hypocriſy, ſo it ſignifieth Sincerity; ſometimes to Error, ſo it is the ſame with Sound Doctrine, or Soundneſs in the Faith; ſometimes it is oppoſed to Lying, Diſſimulation, Flattery, or Ambition, or whatſoever Cunning Artifice is uſed to ſupplant and deceive Men.

Firſt then, they are to be Men of Truth, as oppoſed to Hypocriſy, *i. e.* Sincere and Faithful, not uſing Religion as a Cloak or Colour for any Wicked Deſign, as *Herod* pretended great Zeal for Chriſt, enquiring diligently where he was Born, that ſo he might come to Worſhip him, when as his Purpoſe and Intent was at the ſame time to deſtroy him: *Jehu* cry'd up Reformation, *Come and ſee my Zeal* (ſays he) *for the Lord*, whereas it was a Zeal only for himſelf to eſtabliſh him in his Power and Kingdom. *Abſolon* pretended Devotion to pay his Vows, but was really bent upon Rebellion and Conſpiracy. On the contrary *David* had this Property in him, that he was a Man of Truth, real for God's Worſhip and Honour, *Pſal.* 18. 21. This Sincerity is the very Life of Godlineſs, and Soul of Chriſtianity, without which a Profeſſor is but as a whited Sepulchre, a rotten Poſt guilded over; happy therefore is that Nation whoſe Governours are *Nathaniel's Iſraelites* indeed, whoſe Praiſe is not of Men but of God.

2 *Kin.* 10. 16.

Secondly, Men of Truth as oppoſed to Injuſtice, their Glory ſhould be to be cloath'd with the Royal Robe of Juſtice, girt about with the Girdle of Truth, for Royalty without Righteouſneſs is but eminent Diſhonour, and Government without Juſtice degenerates into Tyranny, and is Robbery by Authority; Right or Righteouſneſs is the Foundation of Peace and Happineſs; Thrones are eſtabliſh'd by Righteouſneſs, and Subjects are beſt regulated by Righteouſneſs, it is the Defence of the Country, the Peoples Freedom, the Joy of Mankind, the Calm of the Sea, the Fruitfulneſs

of

of the Earth (as St. *Cyprian* excellently) the Comfort of the Poor, the Groundwork of Prosperity, and Hope of future Glory, let Rulers exalt Righteousness, and it will exalt them; it was therefore a good Practice of the *Jews* in *Solomon*'s Time, whensoever he ascended his Throne, a Cryer was appointed to say to him, *Wrest not Judgment, respect not Persons, take no Bribes*, &c. Meaning, That he should steer all according to Right and Truth, and neither by Fear or Favour, Gain or Damage, be diverted from it. *Suum cuiq*; Weems.

Thirdly, Men of Truth, as opposed to Error, Men of a Right Judgment, Sound in the Faith; because Unsoundness in the Head is dangerous to the whole Body; Truth is necessary for all Men, but especially for the Highest among Men, as it is necessary, so it is enobling too, a precious Jewel, fit to be Inamelled in the Crowns of Princes, to be Cabinetted in the Hearts of Nobles. *4thly.* Men of Truth in opposition to Dissimulation, Lying, Fraud, Flattery, Ambition, or any such like deceitful Artifices, which *Absolon* used, whereby to advance himself to his usurped Power, *Sam.* 2. 15. thus much for the Third Property, Men of Truth.

The *Fourth* is, Men hating Covetousness; this is answerable to the Apostle's Admonition, *Heb.* 13. 5. *Let your Conversation be without Covetousness, and be content*; the like Precept was by St. *John Baptist* commended to the Soldiers that came to him, *Do Violence to no Man, neither accuse any falsly, but be content with your wages*: Luk. 3. 14. Covetousness, like the Horse-Leech is ever craving, give, give, it is greedy as the Grave, cruel as Death, the Mother and Nurse of all Vices, Rapine, Injustice, Murder, Rebellion, Sacriledge, Oppression, and what not? What made *Achan* steal the Gold and the *Babilonish* Garment? What made *Zimri* Conspire against his Master? What made *Heliodorus*, Treasurer of *Salencus* King of *Asia*, take away the Treasures of the Temple? And so *Julian* and others; what moved them to such Acts of Wickedness, but the insatiable Dropsy of Covetousness? Covetousness draweth all Waters to its own Mill, and what doth it grind but the Faces of the *Joseph.* *Eusеb.*

Poor? it ſeeketh to feather its own Neſt with others Plumes, and to Build his own Houſe with the downful and ruin of the Houſe of God, therefore no wonder was it that the Prophet *Habbacuk* denounced ſuch a dreadful Evil againſt this Sin, *Chap.* 2. 6, 7, 9, 12. *Verſes, Woe to him that increaſeth that which is not his, how long? They ſhall riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee; wo to him that coveteth an evil covetouſneſs to his Houſe, that he may ſet his neſt on high, wo to him that buildeth a town with blood and ſtabliſheth a City by iniquity*; this being ſo great an evil, the neceſſity of this Qualification is evident, hating Covetouſneſs.

Let me add a Fifth Property, They are to have a due call to their Government; *Thou ſhalt provide out of the People Men of Truth, fearing God*, &c. This is according to the Apoſtle's Admonition, *Let no Man take upon him this honour, but he that is called, as was* Aaron; happy are the People, when God can ſay of their Rulers; They are a me, *per* me, *pro* me, from me, by me, and for me: *i. e.* of God's ſending, of God's ſupporting, and for God's Glory without this, How ſhall they anſwer the Demand of their own Conſcience, who made thee a Judge and a Ruler over us? *David* got his Kingdom, and ſo all the pious Kings of *Judah*, not by Diſſimulation and Flattery, like *Abſolon*, nor by Wrong and Cruelty, like *Abimelech*, but by harmleſs Integrity, by Birthright and Lawful Deſcent, or by ſpecial Command and Warrent from God, being rightly Called and Anointed thereunto: This ſufficeth to ſhew the Eſſential Properties of a good Governour.

The Second Demonſtratation of the Truth of the Propoſition is taken from his Royal Actings: To name only ſome of them; Firſt, His principal Care is to contrive all, eſpecially his Publick Affairs by wholſome Counſel, for otherwiſe great Men may ſoon err for want of Counſel, or be milled by evil Counſel, therefore the Primitive Chriſtians were wont to Pray for their Emperors, that God would ſend them *Senatum Fidelem*, faithful Counſellors, as knowing that the Welfare of a Kingdom

Tertull.

Kingdom depends not so much on the Multitude of the valiant Warriours, as of wise Councellors; as was sometimes said of the *Romans*, *sedendo vinsunt*; *where no Counsel is* (saith *Solomon*) *the People perish, but in the multitude of Counsellors there is safety.*

2*dly*, A Righteous Ruler accustometh himself to Acts of Clemency and Meekness, not Severity and Tyranny, according to the Precept *Lev.* 25. 43. Such a one was *Moses*, *the meekest man upon Earth*; such was *Augustus*: It is said that he refused to be called *Dominus*, Lord, but would be called *Pater Patriæ*, a Father of his Country: He had such indeared Affections for the Common-wealth that he used to call it *filiam* his Daughter, resolving that he would govern *per amorem*, by Love, not *per timorem*, by Fear: He was wont to Weep when at any time he was put upon any Acts of Severity. Naturalists do observe, that among the Bees (who have a kind of Monarchy) the Master Bee is without a Sting, Nature it self hereby prompting what Governours should be, both in themselves and towards others.

3*dly*, A Righteous Ruler doth with unceſſant Vigilancy stand upon the defence of the Laws, Rights, Interest and Welfare of the People, as is observed of some Birds whilst they are feeding one of them doth keep aloft watching that no Danger may appproach them without Notice; so Magistrates are as the * Watchmen of the Nation, and the Sword is put into their Hands that they may use it for the Protection of their People, and the Terror of their Enemies, therefore they are called the Shields of the Earth, and Pillars of the World: Without them the Universe would soon totter and reel until it returns into its ancient Chaos; their Care is for the publick Good of all, rather than their own private Concerns, *prodesse magis quam præesse*, therefore in *Jotham*'s Parable of the Trees,

* Qui imperant serviunt ijs quibus videntur imperare, non enim dominandi cupiditate imperant sed officio consulendi, nec principandi superbia sed providendi misericordia. *Aug. civit. D. l.* 19.

Trees, the Vine, the Olive, and the Fig-tree, are made choice of for the reſemblance of a good King; he is like the Olive for fatneſs and giving Oyl for healing, like the Figtree for ſweetneſs, and like the Vine making glad the Heart of Man. It is Storied of *Veſpaſian*, that when he did at any time call to Mind any Day wherein he had not done ſome notable Act of publick Beneficence, he was wont to ſay, *diem perdidi*, I have loſt a Day, and *Mamiel Commenus* in *Conſtantinople* was for his Bounty accounted a Sea of Benignity, a Fathomleſs Ocean of Kindneſs and Mercy, unſpeakable and unimitable in his Noble Vertues, like the River *Nilus*, diſpenſing his Streams into the Field of his Government, and making them fruitful in all Wealth and Proſperity: And ſuch a one was *Conſtantine* the Great, the firſt Chriſtian Emperor, in whoſe Days there was ſo much Plenty and Riches, that as St. *Auguſtine* ſays * of him, 'It is not Lawful for any to 'ask the like at the Hands of God, for themſelves or 'others.

4*thly*, It is the practiſe of a good Governour to hear Complaints and redreſs the Grievances of their Subjects. To this purpoſe it was ſaid of *Adrian* the Emperor, when a certain Woman called out to him to do her right, and he replied *non eſt otium*, I am not at leiſure, ſhe replied again *noli ergo imperare*, then be not at leiſure to be an Emperor: At this Speech he ſtayed and heard her Requeſt and granted her Deſire. It is the Glory of Princes to ſtoop to the meaneſt of their Subjects to do them good; herein they ſhall be like the *King of Kings, who cauſeth his Sun to ſhine upon the good and bad, and whoſe Providence reacheth to the ſmalleſt Fly and meaneſt Worm.* *Veſpaſian* uſed to ſay, *non oportet quemquam a ſermone principis triſtem abire*, It is not ſeemly to ſee any one go away ſad from a Princes Preſence. *Trajan* tore his own imperial Robes to bind up his

* Conſtantinum Imperatorem tantis implevit opibus quantus optare nullus auderet. *Aug. civ. D. l.* 5. *c.* 25.

his Soldiers Wounds: *Job* was alſo in this reſpect moſt admirable and worthy of imitation, *Job* 29 *ver.* 12, to *ver.* 17.

5*thly*, It is the practiſe of good Rulers to ſuppreſs and diſcountenance the Evil both of Vice and Prophaneneſs as alſo of Error and Hereſy; not ſuffering an intolerable Toleration for *every Man to do what is right in his own Eyes*; not ſuffering gangreen Hereticks, untaught Teachers, Lay *Levites*, giddy Schiſmaticks; contentious Firebrands, to go about oppoſing the Truth, diſturbing the Peace of the Church and Orthodox Miniſtry, and under pretence of Religion and Liberty, to deſtroy all Religion and true Reformation, and all Order in Church and State. * *Arius* was but a ſmall ſpark at firſt, but his Hereſy being not ſuppreſt in a ſhort time, it did ſet the whole World in a Flame; therefore it was a ſafer courſe that of *Gratian* and *Theodoſius*, who in their times made ſtrict Laws againſt the Donatiſts and others that deviated from the Truth and Peace: So did Queen *Elizabeth* and King *James* againſt the Papiſts. On the contrary, *Julian* the Apoſtate, by tolerating all Weeds to grow, Heriticks and Pagans too ſought to choak the Chriſtian Religion, and utterly deſtroy it from the Earth.

Docent antequam diſcunt.

6*thly*, † The practiſe of good Rulers is to advance true Religion and Learning, to forward the Propagation of the Goſpel, to contend for the Truth, to maintain the true Worſhip of God, to countenance Godlineſs and a Godly Orthodox Miniſtry: As they are greater in Place ſo they ſhould have this Holy Ambition to excel in Grace, improving their Power and Authority, for the Glory of God, and the good of his Church.

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* Una ſcintilla fuit, ſed quia non ſtatim oppreſſa eſt totum orbem ejus flamma depopulata eſt.

† Chriſtiani principis officium eſt diligenter curare ut in ſuo regne religio expuro dei verbo per ipſum dei verbum & juxta prima fidei precepta id quod alij vocant Analogiam fidei intellecto inſtituator aut inſtituta conſervetur aut corrupta inſtauretur ad dei gloriam aliorumque ſalutem *Zanc.* 4. *p.*

Church. *Solomon* was praiſe worthy in this, that he firſt took care to build the Houſe of God before his own Houſe: And *Jehoſhaphat* ſent *Levites* and Prieſts into all Places of his Dominions, to teach the People the Law of God, ſo did *Ezekias*, 2 *Chron.* 30. 22. *He ſpake kindly to them even to all the* Levites *which taught the good Knowledge of God:* Away then with thoſe who ſay that Magiſtrates have nothing to do with Religion. Shall we ſay the care of Religion belongeth not to them, or that they medling with theſe Sacred Matters do tranſgreſs the Bounds of Modeſty and Piety? * Saith our Learned Biſhop *Jewell*, 'The moſt Ancient and 'moſt Chriſtian Kings and Emperors in former times 'have taken care for theſe things, yet were never ac-'cuſed for it but commended:' And where may we find more Holy Princes or better Examples? Or why ſhould Magiſtrates now queſtion to walk in their Steps? The Apoſtle ſaith, *They are Miniſters of God to thee for Good, and a terror to Evil*, &c. Rom. 3. 4. Upon which place *Pareus* excellently ſays there is a four-fold good, Natural, Moral, Civil, Spiritual, and the Office of the Magiſtrate reacheth to all theſe: To natural Good in defending the People in their Peace and Safety: To moral in reſtraining Vice and exciting to Virtue: To civil Good, in preſerving their Poſſeſſions, maintaining Society, Commerce, and publick Order and Honeſty: To ſpiritual good too, becauſe he is to defend and preſerve the Revenues of the Church, the publick Worſhip of God, the Preaching of the Word, the right uſe of the Sacraments according to the Word of God: To this purpoſe the Examples of *Jehoſhaphat*, *Hezekiah*, *Joſiah*, and other Worthies, are a ſtrong Inducement and Encouragement.

Juel. Apol. Eccl. Angl. *Pareus Com. in Rom.* 13.

Thus I have run through the firſt Propoſition, that Righteous Magiſtrates are matter of great Joy to their People. The

* Hiſce rebus Imperatores & reges antiquiſſimi ſeſe admiſcuerunt, non tamen ea cauſa unquam notaii ſunt aut impietatis aut immodeſtiæ; & quis quærat vel principes magis catholicos, vel exempla illuſtriora?

The ſecond Propoſition followeth, *When the Wicked bear Rule the People Mourn.* Some are openly Wicked, ſome ſecretly Wicked: Some are roaring Lyons, ſome winding Serpents: Some are Prophane, ſome are Hypocrites, ſome are *Abſalons*, ſome *Abimelechs:* Any of theſe ſorts are Matter of Mourning to the People that are under them; the Prophet therefore complained of ſuch in his Time, *Lam.* 5. 8. *Servants have ruled over us, and there is none to deliver us out of their Hands*: So *Solomon* complaineth, *Eccl.* 10. 5, 6, 7. *There is a great Evil which I have ſeen under the Sun, Folly is ſet in great Dignity, and the Rich in a low place: I have ſeen Servants upon horſes, and Princes walking as Servants upon the Earth*: Sometimes ſervile Spirits that are Slaves to their Luſts leap into the Saddle and ride Jehu like very furiouſly to proſecute their Ambitious ends, keeping under thoſe of better Deſert and Dignity; ſuch as theſe are uſually a Terror to the good and beſt of Men, and therefore are Matter of Mourning to the People under them. When the Wicked riſe, Men hide themſelves; they hide through fear, as being in danger: Danger in their good Names by Slanders and Reproaches; danger in their Poſſeſſions by Plunder and Violence; danger in their Perſons by Reſtraint, by Frowns, Oppreſſions and Injuries: Therefore *Job* prayeth *that the Hypocrite reigns not, leaſt the People be inſnared*, Job 34. 30 Such there were that adhered to *Herod*, and therefore called *Herodians*, *Mark* 12. 13. And ſuch the Prophet ſpeaks of, *Iſa* 29. 20, 21. *They watch for iniquity, and make a Man an offender for a Word, and lay ſnares for him that reproveth in the Gate, and turn aſide the juſt for a thing of nought:* Such Rulers uſually ſeek to fill themſelves unjuſtly with the Spoil of others, and making themſelves High by others falls, Rich by others impoveriſhment, plucking the plumes from others Backs to feather their own Neſts: Such a one was *Apian* in *Greece*, who of a poor mean Perſon, grew very Great, and became a very proud cruel Tyrant: He ſpoiled famous Temples, great Houſes, ſtately Edifices, rich Cities, and waſted many Mens Eſtates, therewith he filled many Pits with Treaſure for himſelf.

Such Rulers are uſually given to Cruelty and Rigour, ſparing none that withſtand their Ambitious purpoſes. *Abimelech* ſlew ſeventy Perſons upon one Stone: *Athaliah* ſlew all the Blood-royal, all that had any appearance of right to the Crown: *Richard* the Third ſlew his two innocent Nephews barbarouſly: All this they did to get and keep their Power and Dignity which they had unjuſtly aſſumed to themſelves: Whatſoever is in their way they either bend or break it; as *Alexander*, when they told him of the Gordian Knot, that whoſoever could untie it ſhould be Conqueror of the whole World, ſaid he, Either I will untie it or I will cut it aſunder, and immediately with his Sword did ſo. Nothing can bind ſuch ambitious boundleſs Spirits, not Counſels, Parliaments, Oaths or other Obligations, they Snap all aſunder, as *Sampſon* did his Cords; their Will is their Law, their Sword their Warrant. And ſuch Rulers too are ſwayed rather by wicked Policy than Piety: Providence, Neceſſity, the good Cauſe, are the pleaſing Baits wherewith they catch the too credulous Multitude into their own Party: The like practiſe was that of the Jeſuites in the *Bohemian* Perſecution; they agreed among themſelves that the ready way to deſtroy the Proteſtants there, was to uſe this Method. *Firſt*, To pretend Reformation, and make a boiſterous Noiſe about that; 2*dly*, To put out of place the moſt Able and Learned of the Clergy that did not comply with them: 3*dly*, To ſend Monks and Fryers under the notion of Gifted Brethren, to raiſe Cavils and Diſputes, to unſettle weak Chriſtians, and to diſturb the Able and Orthodox. 4*thly*, To put down the ancient Nobility. 5*thly*, Give Liberty of Conſcience to all Perſons, this was their way, *premonitus premunitus*. Again ſuch wicked Rulers are evil Examples, and therefore are Matter of Mourning to the People; for all are ready to follow in their Steps, and to dreſs themſelves after their Faſhion, they being ſet aloft above the reſt, all Men's Eyes are upon them. When *Jeroboan* had ſet up his Calves at *Dan* and *Bethel* and turned Idolater, preſently all *Iſrael* went a Whoring too after thoſe Idols which he had ſet up;

up; and when he had ſet up the meaneſt of the People to be Prieſts, the Multitude was as ready to receive them as his Calves, and deſpiſed the Sons of *Levi*, *the Lawful Prieſts of the Lord.*

Laſtly, Such Wicked Rulers do often bring heavy Judgments upon themſelves and the Nation wherein they live; therefore as a good Ruler is a happy Sign of God's Favour, ſo evil Rulers are a bad Omen of his Diſpleaſure and Wrath: *I will give* (ſays God) *children to be their Princes, and babes ſhall rule over them, and the people ſhall be oppreſſed every one by his Neighbour, and the child ſhall behave himſelf proudly againſt the Antient, and the baſe againſt the honourable.* When all Order is thus ſubverted, the conſequence of it muſt needs be dangerous; When Men go about to Alter the Settled Conſtitutions and Government of Kingdoms and Nations, unduly and tumultuouſly, they thereby bring Miſchief on their own Pates; *He that breaketh the Hedge* (ſaith *Solomon*) *the Serpent ſhall bite him, he that diggeth a Pit ſhall fall into it*: Which Words Comentators apply to the Rebellious Carriage of ſuch as overthrow the Foundation of Law, Religion and Order, changing the Antient Rites and Cuſtoms of a Nation, that Judgment and Miſchief ſhall undoubtedly befal them in the latter end; this was verify'd in *Abimelech*, who got his Power by the Sword, by Deceit and Cruelty; after he had Reigned Three Years, God ſtirred up the Men of *Sichem* againſt him, and by them his one Friends and Complotters) he puniſhed his Cruelty and Wicked Uſurpation; *Athalia*, when ſhe had deſtroyed all the Seed Royal, and did ſit upon her uſurped Throne Seven Years, then God ſtirred up the Courage of *Jehoiada* the High-Prieſt, who by his Wiſdom and Power brought in the right Heir *Joaſh*, and cauſed *Athalia* the cruel Murderer and Uſurper to be put to Death; *Ahab*, who took away *Naboth*'s Vineyard and Life too, by the Contrivance of *Jezebel* (who, as ſhe Painted her Face, ſo ſhe coloured over her foul Fact with Pretence of Juſtice, Religion, Faſting and Prayer) whilſt he was afterwards pleaſing himſelf in his unjuſt Poſſeſſions, God ſent this Iſa. 3. 4, 5.

dreadful Meſſage to Him, *Haſt thou ſlain and taken poſſeſſion?* 1 Kings 21. 19. *Surely in the place where Dogs licked the blood of* Naboth, *they ſhall lick thy blood, even thine: Cruel and blood thirſty Men ſhall not live out half their days*: Had *Zimri* Peace, who ſlew his Maſter? Had *Zedekiah* Peace, who brake his Covenant? *Shall he proſper who doth theſe things? Shall he be deliver'd? My Oath will I recompence on his own Head, ſaith the Lord.* Ezek. 17. 15, 16. I ſhall therefore conclude this Doctrinal Part with a Prophetick ſaying of one of this Nation, uttered at the time of his Martyrdom: *That Government, which is gotten by wicked Policy, and kept by Violence, ſhall periſh with Ignominy.*

Now to apply what hath been ſpoken, I ſhall confine my ſelf only to Three Particulars.

Firſt, Let us learn hence to bleſs God for the Ordinance of Magiſtracy, let us prize it, and acknowledge the Wiſom, Care and Goodneſs of God in it; for Magiſtrates are appointed of God to be his Vicegerents upon Earth, a Stamp of Divine Authority is ſet on them, they repreſent God's Divine Port and Majeſty, therefore the Scripture ſaith of them, *Ye are Gods*; they are the Shields of the Earth, the Walls and Bulwarks of a Common-Wealth, the Chariots of *Iſrael*, and the Horſemen thereof, the Foundation of Peace and Order, the Pillars that bear up the World, appointed purpoſely for the Welfare of the Nations, *Rom.* 13. 4

Secondly, By this let us learn what a heinous and dangerous Sin it is, to diſobey and reſiſt, or to ſeek to deſtroy the Rulers of the People; Rule and Government is the Ordinance of God, therefore *they which reſiſt, reſiſt the Ordinance of God, and they which reſiſt receive to themſelves Damnation.* If we look thro' Divine or Human Story, we ſhall find that God hath ſeverely puniſhed the Contemptuous Rebellious Carriage of the People againſt their Rulers; when *Miriam* and *Aaron* ſpake their diſlike againſt *Moſes*, the Text ſaith, the Lord heard it, and rebuked them, ſaying, *Were ye not afraid to ſpeak againſt my Servant* Moſes, *and his Wrath was kindled againſt them*; So *Korah*, *Dathan*, and

and *Abiram*, when they oppoſed the two Sacred Offices of Magiſtracy and Prieſthood, ſaying, Moſes *and* Aaron, *ye take too much upon you, Are not all the Lord's People holy*, God in his great Wrath cauſed the Earth to open her Mouth and ſwallow them up, and they periſhed from the face of the Earth. So in Human Story, we read, That the Murderers which killed *Cæſar* did not ſurvive above Three Years, neither did they Die a Natural Death, but ſome periſhed by Shipwrack, ſome by Battle, ſome ſlew themſelves with the Dagger which wounded him: When the Commons Rebelled againſt the Earl of *Lupſten*, their Governour, in the Year 1525. complaining of heavy Taxes and Burthens upon them, and had gather'd a ſtrong Party of 40000, cloaking their Rebellion with pretence of Liberty of the People, and Liberty of the Goſpel, and deſtroy'd a great part of the Nobility, and ſpared no ſort of Perſons in their Fury, yet within a ſhort time they were by the hand of God broken in pieces, 18000 of them were Slain, and the chief Ringleader of them periſhed in a moſt miſerable manner; thus God hath both by his Word and Works declared his utter hatred of this Sin of Conſpiracy againſt Lawful Magiſtrates; I ſhall conclude this therefore with the Speech of *Solomons* in *Proverb* 24, 21, 22. *My Son, fear God and the King, meddle not with them, that are given to change, for their Calamity ſhall riſe ſuddenly, and who knoweth the ruin of them?* *Sueton.*

Thirdly, Let us learn hence this Wiſdom, to labour not to be Great but Good, ſtrive not for high Dignity but true Piety, not to be in great Power, but to be much in the fear of the Lord, who is higher than the higheſt, and will one Day make the greateſt of Men to ſtoop before his Throne and Scepter; whilſt many ſeek after Honour and Preferments, let us ſeek after God's Favour and Grace, whilſt they ſeek after Earthly, let us ſeek for Heavenly Crowns and Kingdoms, alway remembring that the greateſt Earthly Advantages are too dearly purchaſed that are gotten with the loſs of a good Conſcience; *What will it profit a Man* (ſays our Saviour) *to gain the whole World, and looſe his Soul, or what can a Man*

Man give in exchange for his Soul. Riches which concern the Soul are the only true Riches, and do excel Temporal Riches, as much as the Soul doth excel the Body; and the Spiritual Kingdom of Christ doth excel all Earthly Kingdoms, as much as the glorious Heavens excel this dirty Earth; therefore it was a most Christian like Speech that Dr. *Sibbs*, when one asked him what he thought of the 1000 Years Reign with Christ on Earth; he replied, *It is a Golden Dream, God grant me to reign with Christ for ever in Heaven, and let who will take this* 1000 *Years Kingdom on Earth*; and certainly if we did but spend some serious Thoughts daily upon the Vanity of the World, the certainty of Death, the uncertainty of the Time when; the Dreadfulness of the Day of Judgment, the Torments of Hell, and the Joys of Heaven, it would work our Souls to a constant Care to follow the blessed Counsel of the Apostle, *Coll.* 3. *Set not your Affections on the things which are upon the Earth, but on things which are above, where Christ sitteth on the right hand of God.*

As concerning the first, The World's Vanity, let us meditate with our selves, that all Earthly Glory is but a Shadow, a Fashion which soon passeth away, as on a Stage, one Man acteth the part of a King, another of a Lord, *&c.* But when the Curtain is drawn, and the Play ended, they all return to that real estate which they were before possess'd of; so in this World every Man acteth his part here for a short time, then Death comes and draws the Curtain, and they all alike return to an equality in the Grave; *Solomon*, who had a Critual Experience of all Earthly Honours, Pleasures and Riches, and a Judicious Tast of the Quintessence of all Creature Comforts, giveth at length the Sum Total to be this, *Vanity of Vanities, all is Vanity.*

They are at best but empty Vanities, like Chaff or frothy Bubbles, they have not that good in them as will give any satisfaction to the Soul, and besides that, they are scratching Thorns, pricking and tearing the Mind with continual Fears and Cares, and Sorrows; and like Birdlime they clog the Affections, and hinder them from mounting

mounting up to those Things which are above; they are always uncertain, and usually do fail Men when they have most need of them, therefore *Solomons* Advice is, *Prov.* 23. 4, 5. *Labour not to be rich, cease from thine own Wisdom, why dost thou set thine Eyes upon that which is not, that have no real entity or solidity in them, for Riches take to themselves* Eagle's *wings and flee away.*

Secondly, Meditate the certainty of Death, which (how soon thou knowest not) will bring a Stain upon all Earthly Glory, and lay all Honour in the Dust; he that is on the Throne to Day may to Morrow take up his Bed in the Grave: Death putteth an end to Greatness, tho' not to Grace and Godliness, *Naked came we out of of our Mother's Womb, and naked shall we return*; he that hath the Glory of his House increased, when he Dieth shall carry nothing away with him, his Glory shall not descend after him; how sad will it be then to be stript naked of all, when the Soul must lanch forth into Eternity, as the Rich Fool in the Gospel, when he began to Sing a Requiem to himself, *Soul take thine ease, for thou hast Goods laid up for many Years*; then was it said to him, *Thou Fool, this night shall thy Soul be taken from thee, and then, whose are all these things?* So it is with them that are Rich in this World, and are not Rich towards God.

Thirdly, Let us often meditate on the strict Account that we must make at the Day of Judgment, when Kings and Lords shall stand upon even Ground with the meanest before the Tribunal of God, where neither Power nor Policy, Armies or Interest can secure us from the Sentence of the Court of Heaven, *Rev.* 6. 15, 16, 17. How dreadful will the Sound of that Voice ring in the Ears of Men at that Day, *Surgite mortui & venite ad judicium, Arise ye Dead, and come to Judgment*; Which way shall the Sinner look then, but still he shall find Matter of Terror and Amazement; his Sins will accuse him, Justice will terrifie him; if he look below, there Hell is Burning and opening her Mouth ready to receive him; if above, there is an angry Judge; if within, there is an awakened tormenting Conscience; if abroad,

broad, there the World is all in a Flame, where then ſhall the Sinners and the Ungodly appear? Then Greatneſs found without Grace will be but the occaſion of greater Torment; then not Self-Exaltation, but Self-Denial and Mortification, Repentance and Humility muſt be the only ſecurity againſt the dreadful Wrath of the Almighty; therefore that Admonition of our Bleſſed Saviour is very ſeaſonable, *If thy right hand offend thee, cut it off, if thy right eye offend thee pluck it out:* Is it the Sin of Pride or Ambition, or Avarice, or the like, that is dear to thee as thy Right Hand or Right Eye, thy profitable darling Sin, cut it off, pluck it out, for it is better for thee ſo to do, than with them to be caſt into Hell Fire, where the Worm dieth not, and the Fire cannot be quenched; Alas! what is it to be Lord over the World for a time; and to be a Sacrifice for Hell for ever; this therefore is the beſt Ambition to aſpire after the Light of God's Countenance, to ſeek a Crown of Grace rather than a Crown of Gold, a Crown of Righteouſneſs rather than a Crown of Riches, a Crown that is Incorruptible, a Crown of Life; when Great Men become Good Men they are a great Good; if they be great in Piety, great in the Service of God and his Church, acting from a Principle of Faith and Love by the unerring Rule of God's Word, aiming at the right end, the Glory of God, and the Good of his Church, then aſſuredly great will be their Reward in Heaven, when it ſhall be ſaid to them by our Bleſſed Saviour, *Come ye bleſſed, receive the Kingdom prepared for you from the beginning of the World.*

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FINIS.